North Carolina
Office of State Archaeology

FRIENDS OF NORTH CAROLINA
ARCHAEOLOGY, INC.©

109 E. JONES ST., RALEIGH, N.C. 27611

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NEWSLETTER

ARCHAEOLOGY MONTH - APRIL 1987

April, 1987 is Archaeology Month. Governor Martin affixed his seal and signature to a proclamation to that effect, noting his intention that "all citizens join in promoting a greater awareness and appreciation of our state's archaeological resources." This includes all citizens, not just professional archaeologists or members of the FNCA.

Archaeology Month 1987 is intended to be a series of events, held all across North Carolina in an effort to realize the goals of the Governor's proclamation. The events, as they are now scheduled, include everything from an exhibit opening and reception at the North Carolina Museum of History, to artifact identification clinics held at several universities and museums.

Archaeology Month will reflect some of the many activities of the Friends and the Office of State Archaeology, obviously emphasizing public education. Some field activities will be highlighted, such as the ongoing and very significant findings of Indian dugout canoes and pottery from Phelps Lake, along with some of the more mundane aspects of archaeology, such as the need for accurate analysis and record-keeping of artifacts and sites. There will, of course, be an emphasis on the attention-getting elements of archaeology in order to attract and develop a "public awareness" about things and events archaeological, and about the organizations and individuals who translate all those potsherds, buttons, or shipwrecks into something that any schoolchild or adult can identify with as part of his or her cultural inheritance.

What does it all mean for the FNCA? As the organizing body for Archaeology Month, FNCA members will be responsible for making arrangements for speakers and facilities, for coordinating schedules, and even for raising money to defray costs of putting on events. In return, Archaeology Month must produce some benefits for the FNCA in the form of a greater, more publically-oriented profile. We know who we are, and why we think archaeology is important; but does the man or woman

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TOWN CREEK CELEBRATES 50 YEARS

Fifty years ago, 1937, Dr. Joffre Lanning Coe began the first professional archaeological studies at the Frutchey Mound, a late prehistoric ceremonial center in Montgomery Co. Today, the site is known as the Town Creek Indian Mound, and is a developed State Historic site complete with museum exhibits, reconstructed temple mound, mortuary house and stockade.

On April 11 and 12, a celebration will take place in honor of Town Creek's Golden anniversary. On April 11, at the Sheraton Inn, Southern Pines, a day-long session of presentations and papers will be held ($3.00 registration), capped in the evening by a banquet ($12.00). At the banquet, the First Annual Award of the FNCA will be presented to a deserving individual. Keynote speakers at the banquet will be Dr. Joffre Coe and Dr. James B. Griffin, Smithsonian Institution.

On April 12, an unusual new exhibit will be opened at the Town Creek site, near Mt. Gilead. There will also be Native American dancing, crafts exhibitions and demonstrations.

The celebration is being co-sonsored by the Department of Cultural Resources, The Archaeological Society of North Carolina, and the FNCA. All FNCA members are cordially invited. If interested in attending please contact the Town Creek Indian Mound at (919) 439-6802.

From the CHIEF ARCHAEOLOGIST

Stephen R. Claggett

A lot of things are happening now for the FNCA and the Office of State Archaeology (OSA). It used to be that winter was a period of quiet, used for catching up on reports or the leftover bits and pieces from a hectic fall and summer. But nothing has slowed down at all; the day-to-day activities of environmental review projects, volunteer work, and responses to public inquiries have remained at a very high level through the end of 1986 and early 1987. And we are now entering the normally very busy spring season, faced with pulling off a major event called Archaeology Month 1987.

And, yes, we have a new name. No longer must we be afforded the obscurity of a simple branch of state government, one of actually two such units (the other is within the Historic Sites Section). Since early December, our title is the Office of State Archaeology. Kind of has a nice ring, doesn't it? Plus it more clearly identifies this operation as the real center and focus for a statewide program of archaeology. We have always functioned in that role for the North Carolina Department of Cultural Resources, the Division of Archives and History and the North Carolina Historical Commission. Our duties remain the same, however, as does the staff's commitment to protecting North Carolina's archaeological resources, includiong our work within the newly-named State Historic Preservation Office--formerly the Archaeology and Historic Preservation Section (a real mouthful). New names, same faces and jobs, but hopefully a change that will help the public better identify with our program.

I am looking forward to the next few months with a lot of excitement. Archaeology Month in particular will demand much time and effort, but should produce some great results for Friends and the OSA. I invite you to participate in events of Archaeology Month, and, following that, any of the other events the FNCA the OSA sponsor in months to come. Become an active Friend. Recruit your friends and neighbors, and learn more about North Carolina's past.

MONTH (cont.)

on the street? Not very likely. And what of the corporate executives who stand in good positions to help financially with the many archaeological projects we can identify? We all must admit that those people, in particular, are least likely to know about Friends, about our goals, and how they could help us.

A successful Archaeology Month 1987 can help alleviate these problems. First, we are utilizing many of the organizational skills our members possess to put on the events of Archaeology Month. Members are getting involved, instead of sitting back to be entertained. Secondly, by serving as a public information conduit, the FNCA will attract as new members those folks who are interested in archaeology but don't know of our existence. Thirdly, Archaeology Month must result in a higher public profile with legislators, corporations and others who directly control so many elements of a successful statewide program in archaeology.

The North Carolina public cannot be allowed to take archaeology for granted. We can identify many things that are in desperate need of public, legislative, and corporate support. They include such items as a teacher's curriculum guide for archaeology, and a high-quality repository for the thousands of artifacts and records generated each year by projects across the state. Education is a high-priority item for everyone in North Carolina--shouldn't it include education about our archaeological heritage?

How many buildings and dollars are committed to libraries and archives for historical documents and objects? Don't our irreplaceable colonial, Indian, or black artifacts deserve similar treatment? Archaeology Month will provide us with the vehicle to begin alerting all North Carolinians about such pressing needs. Of course it's not easy. By the time you read this, most of the plans and events for Archaeology Month 1987 will already be in place, due to the hard work of a few members. Others who have not helped can still do so by attending events, and especially by encouraging acquaintances or business partners to join the FNCA. Archaeology Month events should enlighten all citizens about archaeology and how it contributes to a fuller understanding of our heritage. April is the time to focus our efforts, and gain financial and political support for the many things we know to be important.

Support Archaeology Month 1987; by doing so, you will be supporting Friends and North Carolina archaeology in the very best way possible.

Stephen R. Claggett

BOARD MEETING

The Board of Directors for FNCA met on February 1, 1987, at the Bailey-Gallant House in Raleigh. In attendance were president Dick Myers, vice-president Ruth Wetmore, secretary-treasurer Steve Claggett, and directors Danny Bell, John Clauser, Nancy King, Richard Lawrence, David Moore, Bill Oliver, John Woodard and Ned Woodall. Directors absent included Wayne Brooke, Bill Conen, Malcolm Davis, Sam Johnson and Bill Price. The meeting was also attended by Dolores Hall, Mark Mathis (Newsletter editor) and Barbara Kissinger.

Major items of consideration were Archaeology Month, the FNCA Award and hiring of a public relations consultant for Friends. Steve Claggett provided the board with updates on progress for Archaeology Month, emphasizing the need for all Friends to become involved with events and fundraising efforts. A calender of events is being produced and will be mailed to members and other interested organizations. Up to date information on Archaeology Month events can be gotten directly from the Office of State Archaeology.

A central element of the month will be the 50th anniversary celebration at Town Creek Indian Mound State Historic Site, where the FNCA will assist with various presentations. The FNCA Award for Outstanding Contributions to North Carolina Archaeology will be presented during the Town Creek festivities.

Discussion of that award was a major topic of discussion for FNCA board members during the meeting, especially the scope and intent of the award. Board members were strongly encouraged to submit nominations as soon as possible, to allow time for selection of the recipient and preparation of suitable certificates and "dustcatchers."

The final major item of business involved approval by the board for contracting with a public relations firm for FNCA. After spirited discussion of the merits of such a move, and the necessary financial burdens it will entail, the board unanimously approved a motion that Steve Claggett sign an agreement with Epley Associates, of Raleigh, to perform an evaluative "market study" for Friends. Epley will provide access to large corporations for FNCA fundraising purposes (especially in connection with Archaeology Month 1987), and will identify means by which the FNCA can improve our public image. Barbara Kissinger will be working in the OSA for the next month or so to contact potential corporate sponsors for FNCA and to work with Epley Associates.

Other discussion followed concerning production of FNCA newsletters and the sparcity of input by members. The Board was also briefed on potentials for archaeological legislation in the next few sessions of the General Assembly, and on site preservation activities through donations of land to FNCA. Following general discussion on those topics, the meeting was adjourned.

SEEKING SUPPORT . . .

As I have talked with business leaders throughout the State this month I have become increasingly aware that very few NC residents are aware of our archaeological resources. The need for public education is great if we are to preserve these vanishing resources.

April, proclaimed Archaeology Month by Governor James Martin, is a perfect opportunity to begin. As all education has a price tag, I request your support. As you talk with your friends, business associates and service clubs, talk about archaeology. Tell them what we are about. Ask them to become members of FNCA.

For Archaeology Month, we are also seeking corporate members and sponsors. I will be available to visit with you and any business or organization that is interested in archaeology and sponsorship or membership in FNCA.

Barbara Kissinger

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OAS ACTIVITIES

The 1986 (minimum) numbers at the Office of State Archaeology ...

125	field projects (site inspections, testing and excavations)
1788	development project reviewed
136	reports received and reviewed
1118	new sites entered into files
30	public lectures
27	media interviews
9	project reports written
9	professional papers and articles published or delivered at meetings
4	sites and districts listed in the National Register of Historic Places
6	sites and districts placed on the Study List for the National Register

CHEROKEE ARCHAEOLOGY

David G. Moore

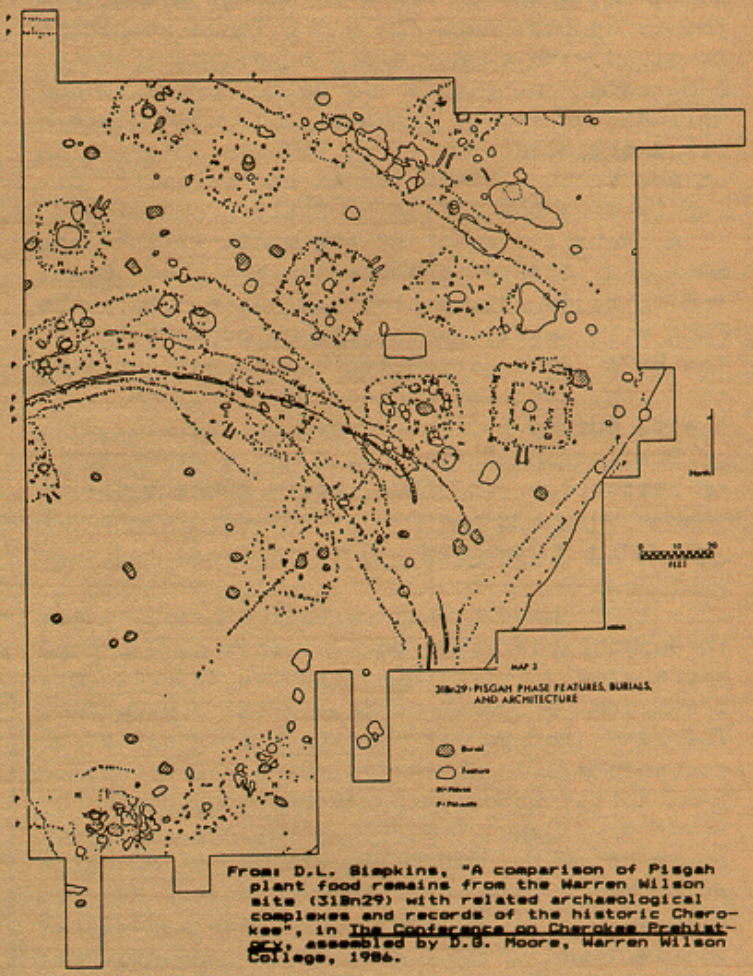
The history of the Cherokee Indians abounds with tales of military prowess and political intrigue in the 18th and 19th centuries, by which time their culture had been irreversibly altered by the advancing Anglo-American frontier. But the written history of the Cherokees actually begins with the 16th century accounts of the Spanish explorers Hernando DeSoto and Juan Pardo and the story of Cherokee prehistory is the subject of ongoing archaeological investigations.

Archaeologists have traced Cherokee culture back to nearly 500 years before DeSoto first met them in the southern mountains. The Pisgah phase, generally dated to between AD 1000 and AD 1500, is the name assigned by archaeologists to prehistoric Cherokee culture in western North Carolina. (A phase consists of a pattern of sites which exhibit close similarities in site structure and artifactual remains). Pisgah sites are located throughout the southern Appalachian region but are most common in western North Carolina, especially along the French Broad and Pigeon rivers and their tributaries.

Excavations at the Warren Wilson site (31Bn29) and the Garden Creek site (31Hw1) by the Research Laboratories of Anthropology, UNC-Chapel Hill, provide much of the evidence for our understanding of Pisgah culture. The Warren Wilson site is located on the Warren Wilson College campus, east of Asheville. The site is situated adjacent to the Swannanoa river and consists of a small palisaded village covering about three acres. The Garden Creek site is located on the Pigeon River west of Canton, and consists of two distinct village areas of about five acres each and three earthen mounds.

Pisgah villages ranged in size from about one acre to more than five acres and typically included houses situated around an open plaza and encircled by a palisade (stockade). Houses were constructed with upright wooden posts. They were generally square or slightly rectangular in shape and usually about 20 feet on a side. Wall coverings included bark and, perhaps, daub. House plans are determined by the identification of posthole patterns in the soil. Each posthole indicates the location of a single wooden post and patterns become discernible as each excavation unit is cleaned and mapped. Figure 1 shows not only house pattern but also palisade lines at the Warren Wilson site. The multiple palisades may represent the growth of the village over a period of time.

Although Pisgah sites have been found in many different settings the villages are most often located on the larger alluvial valleys where soils were most suitable for horticultural practices. The Pisgah folk grew maize, beans, squash, and gourds but their diet was by no means limited to these domesticated crops. Studies of carbonized plant remains from hearths, trash pits, and other village features show that wild plant foods including nuts, fruits, seeds, and greens were important components of the Pisgah diet. These studies, combined with the analysis of animal bone from the same features, indicate that the Pisgah people practiced a generalized subsistence pattern. While cultigens (domesticated plants) were important, wild plant foods and animals probably contributed equally to the overall diet.



From: D.L. Simpkins, "A comparison of Pisgah plant food remains from the Warren Wilson site (31Bn29) with related archaeological complexes and records of the historic Cherokee", in The Conference on Cherokee Prehistory, assembled by D.G. Moore, Warren Wilson College, 1986.

Investigations at the Garden Creek site have provided additional evidence for the social, ceremonial, and political aspects of Pisgah culture. The two village areas are larger than the Warren Wilson site and both have associated earthen mounds which served as platforms on which civic/ceremonial structures were built. Two of the three mounds were apparently constructed prior to the Pis-

gah phase, though one of these was probably utilized during that time. Construction for the third mound was initiated during the Pisgah phase; however, its original form was that of a semisubterranean (partially below ground), earth-covered structure called an earth lodge. At a later date a second earth lodge was constructed adjoining the first and eventually both were covered with earth and capped with a clay mantle.

Not all Pisgah sites included mounds and it is likely that their presence at Garden Creek indicates it may have served as a central town with respect to social and political alliances and ceremonial activity.

The material culture of the Pisgah folk is represented by wide variety of artifacts fashioned from clay and stone, as well as bone, shell, and wood. Pisgah ceramics included jars and bowls, many with distinctive collared rims, that were usually decorated with stamped patterns impressed by carved wooden paddles. Other clay artifacts included pipes, small gaming discs, and beads. A variety of stone was used to make tools. Chert and quartz provided raw material for chipped tools like small triangular arrow points, drills, and scrapers while granite and gneiss were ground smooth and polished to make celts (axes) and chisels. Other stone artifacts included pipes, gorgets, hammerstones, mortars, and gaming stones. Mica was quarried and cut for ornaments. Beads and gorgets were also made from animal bone and marine shell. The walls of the conch shell were cut to form circular gorgets, often incised with a stylized snake design. The conch was also used to make ear pins, beads, and ceremonial bowls. The shell artifacts were normally associated with human burials.

Following the Pisgah is the Qualla phase (AD 1500 - AD 1850). Qualla is identified with the historic period Cherokee Indians. Because of similarities of artifact styles, house and village structure and burial patterns it is quite clear that the Pisgah folk were direct ancestors of the Cherokee people. However, it is also likely that other peoples (from east Tennessee and north Georgia) also contributed to the historic period Cherokee culture.

The first written record of the Cherokee comes from the accounts of Spanish explorers Hernando DeSoto and Juan Pardo who met the Cherokee in 1540 and 1567, respectively. Though the accounts provide little information on Cherokee culture they are valuable for understanding the political geography of the Cherokee and their neighbors. It is not until the mid-17th century that the historic records begin to record the Cherokees in any detail. By 1690 numerous records describe the activities of travellers and traders among the Cherokee.

In the early 1700's the British (South Carolina) government defined five Cherokee groups. In east Tennessee, the Cherokee lived along the Tellico and Little Tennessee rivers, in what were called the Overhill Towns. The Lower Towns were found in north Georgia, on the Tugalo, Keowee and upper Savannah rivers. Three divisions were present in North Carolina, including the Middle Towns, located on the headwaters of the Little Tennessee River; the Valley Towns, on the Hiwassee and Valley rivers; and the Out Towns on the Tuckaseegee and Occonoluftee rivers. The 18th century saw the Cherokees continually embroiled with their Indian neighbors and the governments of the frontier populations, first with the British Colonial and French governments and ultimately with the United States government. It was a period of shifting alliances formed to protect their lands and preserve trading relations. The Cherokees were often more favorably disposed towards the French, who were less interested in land than in trade; however, the Cherokee often found themselves allied with the English against their traditional enemies such as the Tuscarora and Creek Indians in the early 1700's.

In 1730 Sir Alexander Cuming embarked on a mission to secure Cherokee allegiance to the British. Cuming met with several Cherokee chiefs at the Town of Nequassee where he convinced them to submit to English rule. This first official treaty also established Chief Moytoy of Tellico (Overhill) as emporer and leader of the Cherokee Nation. (Today all that remains of the town of Nequassee is the large earthen mound preserved next to the Little Tennessee River within the city limits of Franklin in Macon County). By mid-century the Cherokee were drawn inexorably into regular and necessary trade with the British. However, the Cherokee continued to suffer the encroachment of the colonial frontier, leading to intermittent but sustained hostilities, particularly during the French and Indian War. The war had disastrous consequences for the Cherokee. In 1769 a large English force under Colonel Archibald Montgomery marched on and destroyed all 15 of the Middle Towns.

The wars' end served only to increase the numbers of settlers coming into Cherokee territory and by the time of the Revolution the

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SIOUAN TRIBES OF THE EARLY HISTORIC PERIOD

Ruth Wetmore

Much of our knowledge of 17th century Indian life in central North Carolina comes from the writings of two travelers: John Lederer (1670) and John Lawson (1701). However, some questions about the Carolina Indians at the time of European contact can be answered only by archaeology.

One of the earliest archaeological research programs in the state was designed by Dr. Joffre Coe to locate and identify Indian towns described by Lawson. Some of the archaeological phases corresponding to these historical groups are Dan River (Sara), Clarksville and Hillsboro (Occaneechi and Saponi), and Caraway (Keyauwee).

In North Carolina, tribes thought to have spoken Siouan-related languages inhabited the Piedmont and lower Coastal Plain and can be assigned to two general groups: northern and southern. The principal tribe of the southern group was the Catawba, whose long and complex history will not be considered here. The Catawba ultimately incorporated survivors from many smaller tribal groups including the Cape Fear, Cheraw, Eno, Keyauwee, Sissipahaw, Sugeree, Waccamaw, Wateree, Waxhaw, and Woccon.

The northern division of the Eastern Siouan, was composed principally of the Occaneechi, Tutelo, Saponi, Eno, Shakori, Keyauwee, and Sara. At least some of these groups evidently entered North Carolina during late prehistoric or protohistoric times. Sometimes known as the "Hill Tribes", less is known about these people than about their Iroquoian or Algonkian neighbors.

Occaneechi. In 1670, John Lederer visited the Akenatzy village on an island below the confluence of the Dan and Staunton rivers near present-day Clarksville, Virginia. Strategically located between the mountain and coastal tribes, the Occaneechi prospered as traders. Their language was used regionally in both trade and religion, and Indians traveled great distances to the island's great trading mart.

With their large corn crops, the Occaneechi maintained a year's supply in case of enemy attack. Two chiefs governed the tribe, one responsible for warfare, the other for hunting and agriculture. Food and property were held in common and there were frequent ceremonial feasts.

During Bacon's Rebellion in 1676, a group of Susquehanna (Conestoga) Indians fled from the Chesapeake Bay area to the Occaneechi town, pursued by Virginia militia. The Susquehanna attempted to seize the Occaneechi town, but were defeated by the inhabitants, aided by the militia. The Virginians, perhaps coveting the tribe's fortune in beaver skins, then turned on the Occaneechi, killing 50 tribesmen, but failing to capture the town.

Shortly thereafter, the Occaneechi moved southward to a bend in the Eno River near the present town of Hillsborough, on the Indian Trading Path which extended from the James River to Augusta, Georgia. When Lawson visited them at this location, the Occaneechi were still trading with neighboring tribes and were well supplied with game.

At the site identified as Occaneechi town by Coe, a historic town and an earlier prehistoric village are located only 300 feet apart. In recent years, under the direction of the late Roy Dickens, the Research Laboratories of Anthropology at UNC-Chapel Hill have conducted extensive excavations at both sites. A comparison of the villages shows that subsistence practices changed little between late prehistoric and historic times, in spite of European contact. No differences were noted in butchering practices or the proportion of deer bone. At both sites, corn was the most important crop, and acorns and hickory nuts were well represented. Peaches were present only at the historic town. Houses were smaller and fewer in number at the historic town. Together which changes in burial practice, this evidence supports Lawson's observations on population decline and the amalgamation of small tribes.

The last contemporary reference to the Occaneechi as a group places them at Fort Christanna, Virginia in 1722. Some individuals probably moved northward with the Tutelo and Saponi into Pennsylvania and New York.

Tutelo and Saponi. These two closely related groups were first reported living on a tributary of the Roanoke River southwest of present-day Lynchburg, VA. Lederer described them as a people of "high stature", warlike and rich, governed by an absolute monarch. Part of their wealth consisted of a "great store of pearl unbored" obtained as tribute or trade from Indian tribes farther south. Their villages were near the trail used by Iroquois raiding parties.

Around 1670, the Tutelo and Saponi joined the Occaneechi at the junction of the Staunton and Dan rivers. In 1700, Lawson found them living on the Yadkin River near Salisbury. Soon after, in the company of other small Piedmont tribes, they moved closer to the English settlements along the Albemarle Sound.

In a 1722 treaty with the Iroquois, the Saponi and Tutelo came under the protection

of these former enemies and gradually migrated to New York. In 1740, they were formally adopted by the Cayuga and became part of the Six Nations. Even after their adoption, the Tutelo practiced many of their former ceremonies and their language continued in use for more than a century.

One band of Saponi living in the present-day Person County area reportedly remained in North Carolina. This community evidently merged with remnants of the Tuscarora, Meherrin and Machapunga, and moved north with them in 1802. The Haliwa, a modern Indian group who adopted this name to reflect their residence in Halifax and Warren counties, have referred to themselves as the Haliwa-Saponi in recent years.

Keyauwee. This group was never prominent as as separate tribe, and Lawson found them living near present-day High Point in a palisaded village surrounded by cornfields. At the time of Lawson's visit, the Keyauwee were preparing to move closer to the English settlements together with the Tutelo, Saponi, Occaneechi and other small tribes.

Some of the Keyauwee stayed briefly at Fort Christanna, VA, but moved southward to the Pee Dee River prior to 1733. The Jefferys' maps of 1761 shows the Keyauwee village located near the border between North and South Carolina. Survivors probably were incorporated into the Catawba confederation.

Eno and Shakori. These closely related groups may have been the Haynoke and Cacore, considered to be fierce warriors by the 17th century Tuscarora. In 1670, the Eno village was near the headwaters of the Tar and Neuse Rivers, 14 miles from the Shakori village. The Eno lived in wattle and daub houses, and were governed by a council of elders. Like the Occaneechi, the Eno harvested more than one corn crop each summer and storage structures were built for corn, nuts and acorns. Lawson found the Eno and Shakori 30 years later occupying a single town near Hillsborough. No drastic changes in their daily life were noted, except that they had begun to raise poultry.

With other tribes, the Eno and Shakori moved eastward, and Lawson lists an Eno town on the Neuse River in Tuscarora territory. At least a few of this mixed group went northward into Virginia with the Saponi, but most of them merged with the Catawba, where the Eno dialect was retained as late as 1743.

Sara. This tribe has been known under a variety of names. In 1540, the Spanish visited a village called Zualla in the western Piedmont. Lewis' review of the literature emphasizes the lack of agreement on this group's location before the mid-17th century, when the Sara occupied two towns on the Dan River in Rockingham County.

Sometime around 1700, the tribe left the Dan River. Their subsequent movements are obscure: they may have been associated with the Keyauwee and evidently aided the Yamassee in their war against South Carolina. A 1715 South Carolina census lists the Cheraw as having one village across the river from the town now bearing their name. Sometime between 1726 and 1739 the Cheraw were incorporated into the Catawba confederation. The last notice of them as a tribe refers to 50 or 60 persons living among the Catawba in 1768.

Languages. Assignment of tribes to a linguistic family is difficult if not impossible, since in many cases, none of the language has survived. Because of this, many Siouan tribes in North Carolina were identified on the bases of location or association with a tribe which were Siouan speakers.

Evidence of Siouan speech is available for only three North Carolina tribes: the Catawba, the Woccon, and the Tutelo. Catawba is the most divergent of the Eastern Siouan languages, and approximately 2300 words of the Woccon language are known. Tutelo was also identified as Siouan. Based on Lederer's statement that the Tutelo spoke a common language (with dialectic differences) with the Monacon, Saponi, and Occaneechi, these groups are also classified as Siouan.

Finally, by the time most of these tribes appear in the historic record, their separate identities were about to end. Remnants of formerly autonomous tribes combined in order to survive, and the early historic information collected may bear only limited resemblance to their lifeways prior to European contact.

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WANTED: Articles, reports, news from local organizations, and ideas for inclusion in the FNCA *Newsletter*... *please* and thank you.

In Sure and Certain Hope ...

John W. Clauser, Jr.

The passage of the Unmarked Human Burial and Human Skeletal Remains Protection Act was a major step in the equal protection of all human burials in North Carolina. The act was conceived as a protective measure for American Indian burials, and was written with that particular population in mind. However, as with most legislation, this law achieved unexpected dimensions.

The framers of the legislation assumed that only Amerind, and an occasional Judeo-Christian burial would be unmarked, or that unmarked Euro-American burials would be protected under existing laws. Contrary to expectations, the vast majority of unmarked burial cases handled by the Office of State Archeology have been the relocation of non-Indian graves.

While this situation has placed an unusual burden upon the Office (over 280 individual Judeo-Christian burials were recorded in 1987), it has also provided an unusual research opportunity. What do we know about our own burial practices? We, in fact, know very little. The information that is available is in rather obscure publications or is only available from oral tradition, much of which is confused.

For example, there is a well documented basis for an east-west orientation of graves, with the head at the western extreme. Remains are traditionally interred in that manner to enable the individual to rise on resurrection day and face the rising sun. A similar explanation involves the belief that Jesus will return to earth from the east, and it would be best for the dead to be facing that direction. This tradition may be used to estimate the season of burial for some unmarked graves. If the orientation is carefully recorded, the season may be interpolated, as the sun rises in varying locations depending on the season. This system is not always valid, as there is a tendency to align the grave with other graves, if present. However, it may be useful with isolated graves.

Studies of tombstones are numerous, for example, Deetz (1967) and Rauschenberg (1977) but little is recorded about the specifics of their placement? An inscription on the eastern side of the headstone (the most common configuration) requires an individual to stand on the grave to read the epitaph. This would seem in conflict with veneration of the grave. It would be far more reasonable to have the inscription on the western face enabling an individual to read the inscription while standing behind the grave. In fact, several examples of this type of placement have been found in North Carolina.

Time periods for these graveyards vary from the early 1700's to the early 1900's, as does the location (examples have been found in Nash, Durham, Wake and Richmond counties). Only one example (a cemetery in Nash county) has had all headstones "reversed", suggesting a small, widely dispersed tradition.

There are many similar examples of burial practices which have not been mentioned here. The preference for burial places of high ground, usually on eastern facing slopes, for example. These findings are not the result of a formal study. In fact, they should not be considered results at all, but simple observations. Continued study will be required to even begin explaining these practices.

The study of small family cemeteries can provide an interesting opportunity for anyone. Location of the cemetery should be recorded on a USGS topographic map, or a map of similar scale and detail. A scaled sketch map indicating the location and orientation of each grave should be made. Inscriptions of individual stones should be recorded and their locations keyed to the sketch map. Presence of markers without inscriptions should be recorded in a similar manner. Suspected unmarked graves should also be indicated.

An important reminder: never do any digging, and do not move or disturb any marker or grave. These activities are illegal.

After a number of graveyards have been recorded, the investigator may begin to look for similarities in location of the burial grounds, and orientation of the graves themselves. Comparisons between locations of graves and time of burial may be made as most stones record year of death. Suggested considerations include: Are the earliest graves within an individual graveyard on the highest ground or are they closest to a particular side? Is there any correlation between status in the family and location of the grave? Are burials of children under a certain age placed in a particular section? Are there particular years where more deaths occur in an area than appears to be normal (this may indicate an epidemic)? There are a great many other questions which may be addressed. The most important element in this, or in any investigation, is the sharing of results. Not only will the researcher receive the satisfaction of discussing his own results with other interested persons, but he will add to his evidence by utilizing the raw data from others field observations.

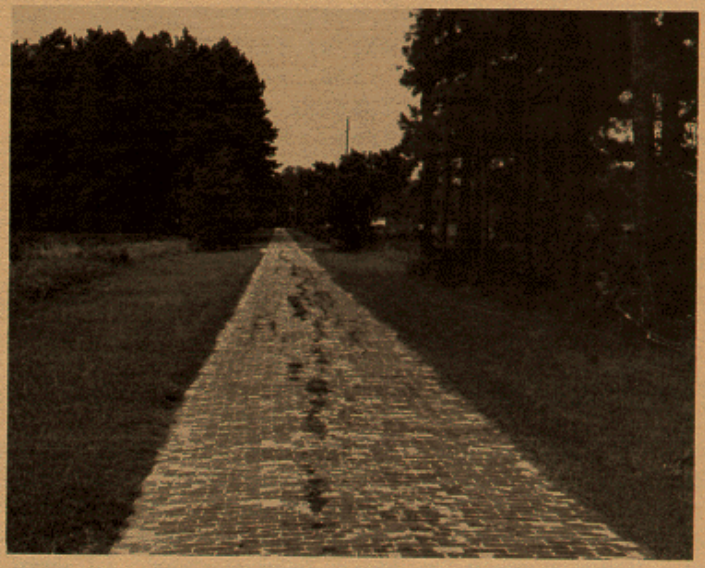
THE NEWLAND BRICK ROAD

Dolores A. Hall

Initially recorded in 1979 during an archaeological survey for a N.C. Department of Transportation project, the Newland Road site consisted of three separate, remnant sections of an early 20th century brick road. Fortunately, only one section of the road was to be affected by highway construction. In 1980, Section 1 of the road was excavated and recorded by Department of Transportation archaeologists. During the excavations, several depositional layers were observed. Three of these layers were directly related to the construction of the brick road. The bricks themselves were laid in a fashion analogous to the American or Stretcher bond pattern of vertical wall construction. Portland cement was used to bond the bricks to one another. A sandy cement mortar was placed immediately beneath the brick layer. Beneath the mortar bed was a layer of grey clay fill, apparently deposited to establish a level surface for the new roadbed. A thin layer of cinders was discovered beneath the clay, and may be evidence of an earlier roadbed.

On December 1, 1919, Pasquotank County officials proposed the construction of a paved highway from Elizabeth City northward to Norfolk, Virginia, via South Mills in Camden County. While the State Highway Commission considered the proposal, the Pasquotank Highway Commission began construction of the Newland Road. After fourteen months, the proposal was accepted by the State Highway Commission. By this time nearly five miles of the road had been completed. As the road was only nine feet wide, it did not meet state standards. In an effort to compromise, it was agreed that the width would remain nine feet from the northern end near Morgan's Corner to Knobbs Creek. From there to Elizabeth City, the width of the road was 16 to 18 feet.

The brick road generally followed a route long established in the history of Pasquotank County, parts of which were used as early as 1770. US 17 replaced the brick road between 1930 and 1936. Although the Newland brick road was not unique, it and others like it contributed significantly to the early widespread use of the automobile in coastal North Carolina. In the areas where they were located, brick roads probably contributed more to the economic and social lives of the citizens than to the advancement of highway technology. While the highways would be improved in later years, brick roads bridged the nearly impassable swamplands of coastal North Carolina, opening the door for commercial development. The two remaining sections of the old Newland road in Pasquotank County represent vestiges of that county's effort to accomodate the new era of transportation, an era that brought the automobile to North Carolina and began a socio-cultural transformation of the people. The Newland Road was listed in the National Register of Historic Places on April 14, 1983.



GOOD WORK IN CUMBERLAND COUNTY

The NC Society of County and Local Historians recently presented their 1986 History Through Archaeology Award to the Cumberland County Archaeological Society. The award is presented to an individual or organization making a special contribution to local, regional or state history through archaeology. Congratulations!!

Cherokee (cont.)

Cherokee were rather easily persuaded to assist the English by attacking American frontier settlers. The Americans answered with armies directed at the Cherokees. In 1776 General Griffith Rutherford led a North Carolina militia against the Middle, Valley, and Out Towns while South Carolina forces attacked Lower Towns. Finally, a Virginia force destroyed the Overhill Towns. Sporadic actions occurred for the duration of the war and the end of the war saw additional land lost and the further disintegration of Cherokee political and social boundaries. In less than 60 years most of the Cherokees were forcibly removed from what remained of their homelands on the infamous Trail of Tears.

NORTH CAROLINA SITES

Dolores A. Hall

FORT FISHER

Fort Fisher, in New Hanover County south of Wilmington, was the largest earthwork fortification in the Confederacy and for four years (1861-65) played a vital role in the Southern war effort. Located at Confederate Point (now called Federal Point) the fort guarded the New Inlet entrance to the Cape Fear River and kept the port of Wilmington open to the blockade-runners, upon whom the Confederacy heavily relied to supply its armies. With the fall of Fort Morgan on Mobile Bay in August, 1864, Fort Fisher became the last important coastal fortification under Confederate control. When the fort fell to Union forces on January 15, 1865 -- after the heaviest naval bombardment of land fortifications known to that date -- the only remaining link between the already-doomed Confederacy and the outside world was broken.

Since the end of the Civil War, Fort Fisher has experienced substantial alteration, both man-made and natural. During World War II, when the site again became an active military post, the construction of a landing strip and adjacent highway (US 421) destroyed part of the land face of the L-shaped fort. More than one hundred years of erosion by sea and wind has obliterated the corner bastion and much of the sea face. Beginning in 1960, the State of North Carolina has acquired and managed the site through direct purchase and lease from the Federal Government. Though erosion remains a serious problem on the sea face, portions of the land face of the fort have been cleared and is open to the public. Fort Fisher is now a State Historic Site and has been listed in the National Register of Historic Places. It is also a National Historic Landmark.

RHODES SITE

The Rhodes site is located on the eastern bank of the Roanoke River in Bertie County, in the vicinity of Hamilton, N.C. It consists of a deeply buried midden deposit dating from the Middle to Late Woodland periods (ca. 300 B.C. - A.D. 1715). The site appears to have been the location of specialized subsistence activities and, as such, probably functioned at various times as a satellite or seasonal campsite for a larger and more permanent village settlement(s) nearby.

The site was first reported to the OSA by Mr. Henry Winslow, a resident of Hamilton. After a preliminary examination at the site, staff archaeologists and volunteers returned for two days of testing in October of 1982. The purpose of these investigations was to determine and document the dimensions, condition and probably cultural affiliations of the site.

There appear to be two major aspects to the significance of 31Br90: 1) the potential for understanding more clearly the function of a Woodland period specialized activity site and its role in Middle and Late Woodland subsistence; and 2) the potential for refining our present understanding of temporal variation in ceramic types in the coastal plain. The presence of charred organic remains offers the opportunity for acquiring radiocarbon dates, as well as information about the foods eaten by the site occupants.

The Rhodes site was listed in the National Register of Historic Places on August 28, 1986 and is being preserved by the landowner.

Passing Thoughts: Collecting Habits

Collecting Indian artifacts has been a favorite passtime of many for well over a century. Not only is it exciting to find that "perfect arrowhead", it's a good way to get some healthy exercise. But there are good and bad ways to collect, and as is the case with many things in life, the bad way is often the easiest. In the case of collecting, the bad way is to run out and find artifacts, toss them into a box, and show them off later to friends. Not much effort involved there, and nothing gained but brief egoistic satisfaction. Kind of like being an "artifact junkie". We know many...

The good way to collect takes a little more thought and effort. It means keeping records, being organized, and being concerned about more than just the momentary thrill of the find. It ultimately means sharing the finds with those who can use the information to expand our knowledge of past cultures for all people to enjoy. What we know now comes from good collecting habits. It exercises the mind as well as the body.

A License to Protect...

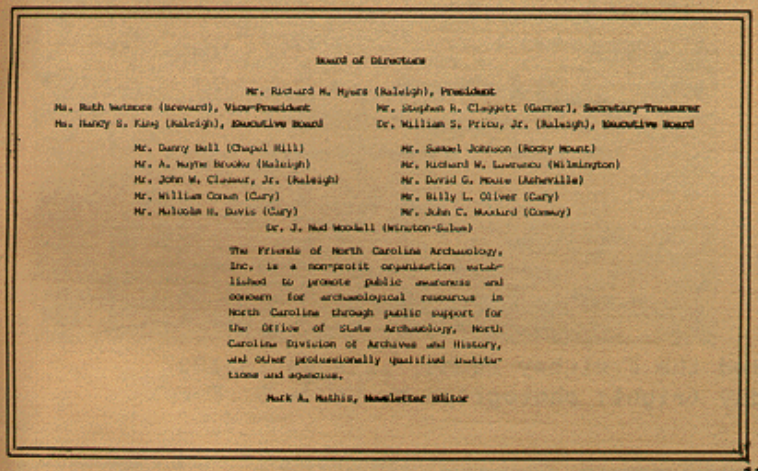
In late 1986, The Aluminum Company of America (ALCOA) issued a license to the Division of Archives and History for the protection of two important archaeological sites in Montgomery County. A license was issued previously by ALCOA for the Hardaway Site, in Stanly County.

The Doerschuk Site (31Mg22) made famous by the work of Joffre L. Coe, contains stratified cultural remains from the Middle Archaic (Stanly) through the Late Woodland (Caraway). Coe's work at the site, combined with his work at Hardaway, provided the basis for the cultural sequence definition for the Carolina Piedmont. The site is listed in the National Register of Historic Places.

The Talbert Site (31Mg122) is best known to local artifact collectors as a source of Early Archaic and Late Paleo-Indian artifacts. No formal professional reports have been prepared for the site, although the late Peter P. Cooper, Catawba College, conducted extensive excavations there in the 70's.

The two sites are located within a few thousand feet of each other, and both have been seriously damaged by looting (pothunting), inspite of efforts by the U.S. Forest Service (the adjoining property owner) and ALCOA to prohibit the vandalism. The license (covering a total of about 87 acres) provides State protection for the sites under the Archaeological Resources Protection Act, which makes it unlawful to collect, dig or remove any artifacts from the sites without proper permits. The license currently held for the Hardaway site has dramatically reduced the amount of looting activity.

We wish to thank ALCOA, and particularly Ed Listerman, ALCOA land manager, for their concern and cooperation in devising the licenses. We hope to acquire more in the future, and FNCA members are encouraged to contact the OSA with ideas for other site licenses across the state.



University Notes

The Archaeology Laboratory at Wake Forest University will continue its survey and testing project this summer along the upper Yadkin River (Surry Co.). One of the principal goals of the research is to gather information about Late Woodland occupations and to compare that information with previously gathered data from the Donnaha and Hardy sites, located further downstream. The research area may be something of a "transition" zone between Late Woodland cultures of the foothills and mountains region and the western piedmont.

Wake Forest also announced the creation of the Lindsay Morris Fund for Archeological Research by the heirs of the late Lindsay Morris. Morris served as a volunteer on WFU field projects many years ago. Neither he or his family ever forgot the thrill and excitement of the experience. The Fund will primarily be used to conduct research at endangered archaeological sites.

The Research Laboratories of Anthropology (RLA) at Chapel Hill will continue its long-term research this summer into late prehistoric and contact period Siouan cultures. Three sites in Alamance County will be subject to extensive test excavations. The project is being funded under a National Science Foundation grant.

The RLA is currently without a full time director, following the death of Roy Dickens. A new director will be selected in the next few months.

BOOKS

Tellico Archaeology: 12,000 Years of Native American History, by Jefferson Chapman. Published by The Tennessee Valley Authority, 1985. This is an extremely well-written and presented volume on the archaeology of the Tellico Dam project on The Little Tennessee River in eastern Tennessee. The book is written for the general reader and is highly recommended. It is available from the University of Tennessee Press, Knoxville, for $8.95, plus $1.50 postage and handling.

Native Americans: The People and How They Lived, by Eloise F. Potter and John B. Funderburg. Published by the NC State Museum of Natural Sciences, Raleigh, 1986. This is a colorful little book, written for the general reader. It contains general discussions of the Native Americans of North Carolina from initial entry into the region until recent times. Available from the Museum of Natural Sciences, Raleigh, for $14.95 (mylar) or $18.95 (cloth).

Stagville Fellowship Offered

For the summer of 1987 The Stagville Center will fund a $1500 fellowship for the study of the Native Americans who lived in the area which in the late 18th century would become Stagville Plantation. Of especial research interest should be the Indian/European contact period and particularly the Occaneechee Trading Path which passed through Stagville. This fellowship has been made possible largely through a donation by the Durham County 400th Anniversary Committee. It is open to graduate students and professionals in the field. For further information, please contact Betsy Buford (919/733-7305) or Ken McFarland (919/477-9835). Please address inquiries to: Stagville Center, P.O. Box 15628, Durham, NC 27704. May 1, 1987 is the deadling for applications.

Point Posters

The FNCA has a large stock of posters entitled Projectile Point Chronology of North Carolina. The poster illustrates the major point types found in the State and is available for $3.00.

Thank You...

Contributions were recently received from the following...

Corporate
- The Society for History, Research and Preservation, Inc., Rockingham
- Capitol Broadcasting Company, Inc., Raleigh

Individual
- Larry Baureis, Cary
- James and Evelyn Buck, Gold Hill
- Malcolm Davis, Cary
- Reed Hallock, New Bern
- Barbara S. Kissinger, Raleigh
- James and Anne Pope, Raleigh

Annual Meeting in Historic Halifax

The Second Annual Meeting of the FNCA will be held in Halifax in May. The exact date has yet to be worked out; specific details will be mailed to all members within a few weeks. The local arrangements chairman is John Woodard (Conway). Dee Nelms (Office of State Archaeology) will be working with John on the details. Plan to be there! Historic Halifax is certainly worth the trip!

NOW AND THEN ... TOWN CREEK

FIFTY YEARS OF ARCHAEOLOGY

Town Creek Indian Mound, originally called the Frutchey Mound, as seen in 1937 (left; photograph by Joffre Coe) and today (right; photograph by Linda G. Eure).